4: Temple G-4 (no date) 1922

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(a stone), in commemoration of the legend. Only a man who lives by the river and is a canoe-man can be a Kede. The men never marry outside the clan, though the women will sometimes do so. They keep very much to themselves, and no stranger was permitted to enter the town of Pojo, not even the Emir of Bida, whose suzerainty they recognised.

They are pagans and pray to gods or departed spirits in the rivers. Many hundreds of men will enter the water together and gaze into it, for hours and even days together, while they make prayer. They say that a race of people inhabit the rivers, that they are very fine people, but small, and that they have power over all things in the water. The Kede are great swimmers, and can see things in the water that are hidden from other men. For instance, a girl at Egga, who was bathing in the early morning, in company with many others, was caught in an eddy and disappeared. People searched for her body all day, but they could not find it. They summoned a Kede from Pojo. He arrived the following morning and brought her body to the surface in half an hour. Her hands and feet were locked, so that no one could unclench them, and her mouth was tightly shut. She was laid in a hut and the people gathered round her and mourned her, for they believed her to be dead. The Kede man told them that she was not dead, and he had her carried to his house, where he gave her medicines, and in three days she was well.

The Bangawa are a riverain section, practising the trade of canoe-men and fishermen in the Bida Emirate. Their Nupe origin is disputed.

There is a Haussa tribe of the same name, who came from Katsina, but it is unlikely that there is any connection between them and the Nupe off-set.

In Lapai Emirate the Bata tribe number some 5,000 to 6,000. They are an agricultural people and collect sylvan produce, *i.e.*, shea-nuts and palm kernels, from which they extract oil. The only industry extensively practised is weaving. Their Sarakuna form a judicial council, presided over by a head-man, which is directly responsible to the Emir.

The Batachi are a riverain section in the Bida Emirate. The name means "talaka," and is descriptive of their social position towards the Nupe.

The Bini section are the aboriginal occupants of Bida. Their other principal towns are Doko, Eyagi, Tua, Pichi and Wuya. The name Bini signifies, "he who opens his mouth fully to speak the truth." They are a pagan race, and practised their rites on the Hill of Tua some three or four miles out of Bida town. The sacrifice of a black ox, etc., was part of the formula, and the dead were buried in pots at the base of the hill. These practices were put an end to by the father of the present Emir of Bida. The Bini are fast dying out. There are two sub-sections,